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Collegium Regale Novi Eboraci

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THE

ORIGIN AND EARLY HISTORY

OF

COLUMBIA COLLEGE

BY  
GEORGE H. MOORE, LL.D.  
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The baby figure of the giant mass  
Of things to come



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## THE ORIGIN AND EARLY HISTORY OF COLUMBIA COLLEGE.

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**T**HE New York Historical Society has published two "histories" of New York, both very valuable contributions of materials for the future historian, although their partisan character deprives them of such authority as belongs to the standards of historical literature. Widely as they differ, however, in almost every point of view, a careful study of the pages of William Smith and Thomas Jones will reveal a substantial agreement on one point—that the middle of the eighteenth century was the *Golden Age* of Colonial New York, the happiest period in its eventful history.

Nearly a century and a half had gone by after Henry Hudson, under the flag of the Dutch East India Company, entered the harbor and passed up the great river which still proudly bears his honored name. Almost a century earlier still, its waters had been ploughed by the keel of a Spanish ship in which Estevan Gomez, once pilot of the great Magellan, first displayed the flag of an European sovereign in this region—

thence known in some of the earlier maps as "The Land of Gomez."

"For the time has been here (to the world be it known)  
When all a man sailed by, or saw, was his own."

The Dutch colonized and controlled the country for half a century, at the end of which the English rule was established, and continued, with a trifling interruption, for another quarter of a century after the period to which I have referred.

Yet colonial New York, succeeding New Netherland as the heir and successor of all its past, had reached the serene and self-satisfying plane of its Golden Age—with little or no provision for education, beyond the simplest rudiments of learning and catechistic instruction. The most competent contemporary authority is emphatic in his declaration of the utter disregard of education. He says that the schools were of the lowest order—the instructors wanted instruction; and, through the long shameful neglect of all the arts and sciences, the common speech was extremely corrupt, and the evidences of a bad taste, both as to thought and language, were visible in all the proceedings of the people, public and private.

The earliest public act in New Netherland on the subject of education to which I am able to refer, is the ordinance of Director General Stuyvesant and his Council, passed a few months before the conquest of the country by the English, for the better and more careful instruction of youth in the principles of the Reformed Religion. Its preamble indicates the very narrow curriculum in which the youthful Dutchmen were exercised.

"Whereas it is most highly necessary and most important that the youth from childhood up be instructed not only in Reading, Writing and Arithmetic, but es-

pecially and chiefly in the principles and fundamentals of the Reformed Religion, according to the lesson of that wise King, *Solomon*—Train up a child in the way he should go, and when he is old, he will not depart from it—so that in time such men may proceed therefrom, as may be fit to serve their Fatherland as well in the Church as in the State” &c. *Ordinance of the 17th March, 1664.*

The earliest English laws, promulgated a few months later, strictly required the Constable and Overseers appointed in every town, “frequently to admonish the inhabitants of instructing their children and servants in matters of religion, and the laws of the country;” thus keeping up the Dutch method of training for service in Church and State. The royal instructions to the governors of the plantations absolutely forbade the admission of any person to keep school without the license of the Lord Bishop of London or of the said governors respectively; but it is evident that the restriction was often disregarded here, where it was certainly good policy to encourage English preachers and schoolmasters, among so many Dutch. I find a petition to the Court of Assizes in 1677 that there may be some way established for the maintenance of a schoolmaster in each town, which was met by a reference to the towns themselves and the Court of Sessions. As early as 1691, April 8th, the House of Assembly directed the Attorney General to prepare a bill appointing a schoolmaster to teach English to youth in every town in the Province. The bill was framed, but no other trace of the scheme is now to be found: no such law was ever passed.

The brief sketch which I shall give of actual legislation on the subject will only punctuate and emphasize

“ the utter neglect of education ” here, before the middle of the eighteenth century.

Of all the Royal Governors of New York, Edward Hyde, Lord Cornbury, a cousin of Queen Anne, a grandson of the great Earl of Clarendon, himself afterwards an Earl of Clarendon, was the most cordially detested here in his life-time, and has borne the most disgraceful reputation ever since. If anybody has ever said a word in his favor, I am just now unable to recall it, to accompany the record which connects his name imperishably with the first proposition for a college in New York. It is (or ought to be, for the fact was publicly demonstrated more than twenty years ago) well known to those who are critically familiar with the earliest history of Trinity Church, that the authorities of that Church became anxious to cure the acknowledged defects in their original charter, and accomplished that design during the administration of Cornbury. It was then, too, that the ulterior design of the Ministry Act of 1693 was developed and secured, to make everybody contribute to the maintenance of the Episcopal Church, that Church being and continuing Trinity Church, whose Rector was the official “ Minister of the City of New York ; ” until the Legislature of the State of New York, immediately after the Revolution, laid the axe to the root of that ancient abuse. This was the same Legislature, by the way, which, in 1784, gave the new name to the College, whose history we are to consider.

The Society for the Propagation of the Gospel, in a report on the State of Religion in New York, printed in London in 1705, stated that, “ A *Latin* Free School is likewise establish’d at *New York* by the influence of His Excellency, the Lord *Cornbury*, with two others, by which means sound Religion visibly gains ground there.

There are also Proposals going on for building a College on the Queen's Farm by Subscription."

At a meeting of the Churchwardens and Vestry of Trinity Church, on the 19th day of February, 1703 :

" It being moved, which way the King's Farme which is now vested in Trinity Church should be let to farm, it was unanimously agreed, That the Rector and Church Wardens should waite upon my Lord Cornbury the Gov<sup>r</sup> to know what parte thereof his Lordship did designe towards the Colledge which his Lord<sup>p</sup> designs to have built, and thereupon, to publish placarts for the letting thereof at the public outcry, to the highest bidder."

*Records* : i. 43.

Whatever his Lordship's designs may have been—no other trace of them remains excepting this notice from the Records of Trinity Church, which, half a century later, became the chief benefactor of the college then established.

The earliest enactment in New York on the subject of education was the law of the 27th November, 1702. It appears to have been promoted in the first instance by a petition from the Common Council of this city, urging the necessity for a free school here. The title of the act was "*An Act for the Encouragement of a Grammar Free School in the City of New York.*"

It provided for the appointment of a skilful and competent person for the instruction of youth and male children of such parents as were of French and Dutch extraction, as well as of the English, in the languages and other learning usually taught in grammar schools. A tax of £50 per annum was to be levied on the city for the support of the schoolmaster, who was to be recommended by the Common Council, but to be licensed and approved by the Bishop of London, or the



governor of the province. This law was limited to the term of seven years, when it was allowed to expire in consequence (as is stated in the preamble of a subsequent act) of the misapplication of the monies raised for the payment of the teacher.

Whether the legislature was deterred by the result of the first attempt, or influenced by the general indifference of the community in the matter of education, I am unable to say; but it was not until 1732, that the second effort was made to promote public education by suitable legislation, which resulted in "*An Act to encourage a Publick School, in the City of New York, for teaching Latin, Greek, and Mathematicks.*" Passed the 14th of October, 1732. The preamble to this Act is as follows:

"WHEREAS good Learning is not only a very great Accomplishment, but the properest Means to attain Knowledge, improve the Mind, Morality and good Manners, and to make Men better, wiser and more useful to their Country, as well as to themselves.

"And *Whereas* the City and Colony of *New York* abounds with Youths, of a Genius not inferiour to other Countries, it must undoubtedly be a Loss to the Public and a Misfortune to such Youths, if they are destitute of the Opportunity to improve their Capacities by a liberal Education."

\* \* \* \*

"And Altho' the not rightly applying of a temporary Salary, heretofore allowed for a Free-School, has been the chief Cause that an Encouragement for the like purpose has ever since been neglected; but inasmuch as the present Circumstances afford a better Prospect, and to the End our Youths may not be deprived of the Benefits before-mentioned," etc.



The Rev. Alexander Malcolm, a minister from Aberdeen, had some time previously engaged in a private school, in which he had given satisfactory proof of his abilities to teach Latin, Greek and Mathematics, but without commanding a sufficient income for his support. Those who became interested in his work obtained the favor of the Common Council and this Act of 1732 was the result of their efforts. It established a free school for five years, of which Mr. Malcolm was to be the master. For its support forty pounds were to be levied on the City of New York, to which were to be added certain residuary proceeds of the monies to be received from licenses to hawkers and pedlers. For this consideration Mr. Malcolm was to teach twenty youth, to be selected from the several counties in the proportion of ten from New York, two from Albany, and one from each of the eight other counties, such youth to be selected by the corporations of the Cities of New York and Albany, and elsewhere by the Courts of General Sessions. In December, 1737, this act having expired, it was renewed for one year. Although it was not afterwards renewed, the school was continued for a time, and I find an appropriation to the Rev. Mr. Malcolm in 1740, which may have been a further encouragement. *See Appendix: i.*

I have been able to find no other provisions on the subject of education in the acts of the colonial legislature, prior to those which were immediately connected with the College.

At the time when the project for a college appeared, the whole number of educated men in the colony was very small. For many years before, Mr. De-Lancey, who had spent some time in the University of Cambridge, England, and Mr. Smith (the father of the historian) who graduated at Yale College in 1719, had been

“the only academics in the province, except such as were in holy orders”—and in 1746, only thirteen more could be named. These were

PETER VANBRUGH	HENDRICK HANSEN
LIVINGSTON	WM. PEARTREE SMITH
JOHN LIVINGSTON	CALEB SMITH
PHILIP LIVINGSTON	BENJAMIN WOOLSEY
WILLIAM LIVINGSTON	WILLIAM SMITH, JR.
WILLIAM NICOLL	JOHN MCEVERS and
BENJAMIN NICOLL	JOHN VAN HORNE

William Smith, Jr., who was one of them, and who made and preserved this list, says of them—

“These being in the morning of life, there was no academic but Mr. De Lancey on the bench (he was then Chief Justice) or in either of the three branches of the legislature; and Mr. Smith was the only one at the bar. Commerce engrossed the attention of the principal families, and their sons were usually sent from the writing school to the counting house, and thence to the West India Islands—a practice introduced by the persecuted refugees from France, who brought money, arts and manners, and figured as the chief men in it—almost the only merchants in it from the commencement of this century, until the distinction between them and others was lost by death and the inter-communion of their posterity by marriage, with the children of the first Dutch stock, and the new emigrants from Great Britain and Ireland.”

New York was at that time a compact and comfortable little city of about 10,000 inhabitants, all told. It contained perhaps 2500 buildings, many of them well built brick houses, covered with tiled roofs. It was a mile in length, and not more than half that in breadth.

Such was its shape, its centre of business, and the situation of the houses, that the average cartage, from one part to another, was not more than a quarter of a mile —“than which,” says the contemporary writer who is my authority, “nothing can be more advantageous to a trading city.” *See Appendix: ii.*

The first step taken towards founding a College in the Province of New York was in December, 1746, when an Act was passed for raising by Lottery £2250 for that use. The additional sum of £1800 was afterwards raised by another Lottery provided for in the spring of 1748. In the fall of the year 1751, the Legislature passed another Act to invest certain Trustees therein named with the sum of £3443. 8<sup>s</sup>. The powers granted them were, to put the money out at interest; let out any lands that might be given them for the use of the College; and to receive the proposals of such as desired to have the college erected in certain cities or towns. Limited as those powers were, the appointment of the Trustees gave rise to discussion at once; and ulterior designs of what was called the Church Party to engross the grand source of education proposed were suspected in the constitution of the Board, which consisted of six Episcopalians, two of the Dutch Church and one Presbyterian. Meantime however, on the 8th of April, 1752, the Rector, Wardens and Vestrymen of Trinity Church offered the ground for a College, and without any reservation or condition whatever. .

On the 24th of July, 1753, an act was passed at Jamaica, where the legislature was then sitting, to continue the duty of excise to the 1st day of November, 1767, by the second section of which £500 per annum was to be paid to the Trustees before mentioned “to be by them appropriated and distributed in salaries

for the Chief Master, and Head of the Seminary, by whatever name he may be hereafter called, and for such, and so many other Masters and Officers, Uses and Purposes concerning the Establishment of the said Seminary, as the said Trustees shall from Time to Time, in their Discretion, think needful." The third section empowered the Trustees to apportion the salaries to the Masters, and directed the Payments of them; and the fourth enabled them "To ascertain the Rates which each Student or Scholar shall annually pay for his education at the said Seminary."

On the 22d of November, 1753, the Trustees proceeded to designate the Rev. Dr. Samuel Johnson, of Stratford, Connecticut, as the President of the proposed college, and the Rev. Mr. Chauncey Whittelsey, a Presbyterian minister of New Haven, to be his assistant. The salary of the latter was fixed at £200 per annum, and that of the former at £250 per annum, which was expected to be reinforced by a further compensation of £200 per annum as an assistant minister of Trinity Church, to which office he was called a few weeks afterwards.

Dr. Johnson had some doubts and reluctance to accept the position, on account of his advancing years; but finding that without him, the plan was likely to fail, he consented and came to New York in April, 1754.

The Trustees followed up their advantages vigorously, and petitioned the Lieutenant Governor, Chief Justice De Lancey for a Charter of Incorporation for the new institution, which notwithstanding a very violent opposition, passed the seals on the 31st day of October, 1754—the birth-day of the College of the Province of New York.

It was an important era in the history of New York,

when "our little obscure embryo, which consists as I am informed only of about half a dozen lads" (to quote the language of one of the most bitter opponents of the College) was ushered into life and endowed with lasting vitality by this truly Royal Charter. It is eminently fit and proper that the foundation, the founders, and the earliest benefactors of the first New York College receive due honor and fit commemoration. I offer on this occasion my humble but grateful contribution, humble as becomes my own rank as a scholar, but grateful for the good gifts and influence of a great institution of learning, standing so honorably through so many generations in the midst of a commercial city.

It bore the name of King's College almost thirty years, during the last eight of which it was in disastrous eclipse, in the midst of the confusion of civil war—out of which it emerged with the new name of Columbia, *a word and name then for the first time recognized anywhere in law and history*. The tardy justice to the memory of the great discoverer embodied in that name found its first legal recognition in the statute of New York, passed on the first of May, 1784, which confirmed and amended the royal charter granted in 1754, and declared "that the College within the City of New York heretofore called King's College be forever hereafter called and known by the name of COLUMBIA COLLEGE."

As the limits of a single paper, wholly devoted to the subject, would not be sufficient for an account of the College Controversy—a very brief notice must suffice for the present occasion. It was an episode, or one of a series of episodes in the colonial history of New York, which taken together illustrate the whole record. The religious and political discussions which grew out of this first effort to establish a permanent seat of edu-



cation in New York are preserved in a very copious literature, long neglected, and now obscure and almost forgotten. There is an immense mass of materials, which defy any brief analysis.

The affair of the College was mixed up with the conflicts of political parties ; and the spirit of party politics, which was deplored by one of the writers of the day as having "long been the bane, the curse, and the infamy of the Province," was never at any time more violent or virulent, excepting in times of actual civil war. The bare suggestion of an aggressive church policy revived and stimulated the general discontent on account of the ministry acts, making even the Dutch communion uneasy, with whom a good understanding had been always maintained by the Episcopalians—a harmony creditable to both, which is one of the most gratifying features in the history of New York. I have met with a singular illustration of this in a classification of the Governors appointed in the Charter of the College itself, made by the then Rector of Trinity Church. A few days after the sealing of the Charter, Rev. Mr. Barclay declared in a private letter to an intimate friend, referring to the action of Lieut. Gov. De Lancey : . . . "to do him justice, he has given us a good majority of Churchmen, no less than eleven of the Vestry being of the number. There are but eight of the Dutch Church, most of them good men and true, and two Dissenters. These were the two Presbyterians, of course—for these, alas ! were the troublers of the New York Israel. And they had good reasons for their resentment.

As we look back over all that historical period, it is easy to see whose policy was wrong. The managers of the Church of England made a great mistake in their continued efforts to suppress the Presbyterians, who



were unable to secure legal protection under charter privileges. People who are restive under arbitrary and needless restraint furnish a fruitful field for faction : and the intolerant arrogance of a few clerical bigots towards the great dissenting majority was almost as potent a factor in the affairs of America, at that period, as the insane greed of the English merchants, which made the smuggler a hero, and the violation of the English laws of trade, a virtuous occupation for the King's subjects in America. These selfish struggles to secure and maintain monopoly in religion and monopoly in trade culminated in the final rejection of British authority throughout the most valuable of her colonial possessions.

It was the great good fortune and lasting honor of the nascent College to have for its first President, one of the most learned scholars and acute thinkers of his time in America—the Reverend Doctor Samuel Johnson, an Episcopal missionary in Stratford, Connecticut. He had been the friend, disciple, and correspondent of a still greater man, with whom his name must be always associated. This was Bishop Berkeley, whose prophetic lines concerning America have done more to make his name familiar here, than his grand though unsuccessful scheme of an American University in the Isles of Bermuda—an enterprise which has been justly characterized as “the noblest enterprise in Christian Missions of the last century, or of almost any century since the Apostolic age.”

John Stuart Mill said of Berkeley : “Of all who, from the earliest times, have applied the powers of their minds to metaphysical inquiries, he is the one of greatest philosophic genius ; though among those are included Plato, Hobbes, Locke, Hartley and Hume ; Descartes, Spinoza, Leibnitz and Kant.

Although Berkeley died before the project of the New York College had taken any definite shape, his practical suggestions in a letter to Johnson with reference to it, connect his name with its history. His expression of "good hopes," if Johnson could be "at the head of it," is the earliest intimation I have met with of that design which was afterwards carried out in his appointment. Johnson was a truly great and good man—and his service to the College, although much interrupted by the terrors of the small-pox in the city, and domestic misfortune, impressed its modest and humble beginnings with a character which soon made its early history a fitting prologue to the imperial theme of Columbia.

I regret that I must omit the admirable notice or advertisement of May 31, 1754, in which Dr. Johnson set forth the design of the College—followed by the notice on the 1st of July for candidates to present themselves for examination. Eight pupils were admitted in the first week of that month and tuition began July 17th, 1754. *See Appendix: iii.*

Further notices and admissions appear in due order, and public examinations by the Trustees in 1755 and 1756, bring us to a very important point—when on the 23d day of August, in the latter year, the first stone of the College building was laid by Sir Charles Hardy, with appropriate ceremonies of great interest. These I will not recite, but submit for your examination the original manuscript account of everything that was done—prepared at the time for the newspapers of the day, in which it was duly printed. It is in the handwriting of President Johnson himself—a genuine and most precious relic of the occasion.

The College was in a place then beautiful for situa-

tion, about one hundred and fifty yards from the bank of the Hudson river which it overlooked, commanding a very extensive prospect of the opposite shore and country of New Jersey, the City and Island of New York, Long Island, Staten Island, the Bay with its Islands, and the Narrows. The present tenants of the College property between Barclay and Murray Streets, Church St. and the River, would be puzzled to find any of these features in their present situation.

The first commencement was held in St. George's Chapel, on Wednesday, the 21st June, 1758. I have a particular account of it, as well as most of those which followed, but will only mention now that *Samuel Provoost*, afterwards the well-known patriot Bishop of New York, delivered the first public oration by a graduating student of the college. It was of course a great day for New York. We can imagine its interest in a community in which public amusements were few—the city being the centre of the social life of the colony, the residence of the Governor and public officers, as well as a great part of the principal families—many of which were represented among the students in names destined to high rank in social and political life, and to fill many honorable pages in their country's history.

The establishment of the College was speedily followed by liberal benefactions. A list of the Benefactors is extant in the handwriting of Dr. Johnson—from which I copy:

*A List of the Benefactors to King's College.*

1. The RECTOR, Church Wardens & Vestry of Trinity Church gave 5 or 6 acres of land where the College stands worth four or five thousand pounds.
2. The FOUNDERS appointed in the Charter who each sub-

scribed, some £50, some £100, some £200 as appears by the list.

3. A considerable number of subscribers gentlemen of the city, as appears by the list of subscribers.
4. Sir CHARLES HARDY gave £500.
5. GENERAL SHIRLEY gave £100.
6. The SOCIETY for the Propagation of the Gospel £500.
7. PAUL RICHARD, Esq. bequeathed £500.
8. JAMES ALEXANDER, Esq. bequeathed £100.
9. JOSEPH MURRAY, Esq. bequeathed his estate and Library, about £8,000.
10. The Rev. Dr. BRISTOW of London bequeathed his Library, about 1500 volumes.
11. Mr. TANNER, Rector of Lowestoff in Suffolk bequeathed 20 guineas.
12. Two persons unknown gave each a guinea.
13. Mr. NOEL, bookseller gave Romain's ed. of M. Calasio's Hebr. Concordance, 4 vols. folio.
14. Sundry gentlemen in Oxford gave books, whose names are in them.
15. EDWARD ANTIL, Esq. gave about £1000 sterling.
16. Mr. KILBOURN, painter, gave the president, Dr. Johnson's picture.
17. Dr. MORTON sent a curious collection of ancient alphabets on copper plates.
18. Mr. GEORGE HARISON presented us with the engraving of the seal which cost 10 guineas.
19. 1763 ——— the Bell.
20. GENERAL MONKTON gave £200.
21. JACOB LE ROY, Esq. gave the organ.

∴ The last two are additions to Pres<sup>t</sup> Johnson's list, in the handwriting of his successor.

The college building was finished as early as May, 1760, when, it is recorded by Dr. Johnson, "we began to lodge and diet in it;" and Mr. Willet was chosen Steward. This appointment was confirmed by a formal

order of March 25th, 1761, when the following entry appears in the minutes of the Governors :

*Ordered :* that Mr. Edward Willet be appointed Steward of King's College during pleasure to provide such of the Students as have an Inclination to diet with him upon such Terms as shall be agreed upon between them. And that he have the use of two rooms and a Kitchen in the College and such part of the Garden as the President and he shall agree upon. He causing the Students' rooms to be kept clean, and their beds made. Also, that the Students Breakfast, Dine and Sup together in the College Hall but that they be allowed no Meat at their Suppers.

It would seem that some difficulties must have arisen about the terms of board between the Steward and the Students ; for a few weeks only had passed away, when on the 12th of May, 1761, the Governors

*Ordered :* That the Reverend Mr. Barclay, the Reverend Dr. Johnson, the Reverend Mr. Auchmuty and Mr. John Livingston or any three of them be a Committee to settle the Rates that the Students are to pay for their Diet.

It is obvious that this settlement must involve the determination of what the Steward was to furnish as well as the prices to be paid ; and the document which I hold in my hand preserves the interesting record of both.

In glancing over the names of those little groups of boys who formed the first classes of the College, and recognizing so many of them as afterwards reaching the first rank in our State and National history we naturally think, not only of their studies, but their boyish life and amusements, their games, their physical training and discipline, their mode of life, and their diet !

“ Upon what meat were these young Cæsars fed  
That they did grow so great ? ”



You would hardly imagine that I have asked this question with the purpose of answering it. Yet it is even so. This paper, to which I just referred, is official.

## Rules for Dieting

T H E

Students belonging to *Kings College*,  
In NEW-YORK.

*Weekly Rates for Dieting,*

For Breakfast, Dinner and Supper, 11*s.* per Week.

Breakfast and Dinner, 8 : 3.

Dinner, — — 7 : 0.

Dinner and Supper, — 8 : 3.

Breakfast, — — 3 : 8.

Supper, — — 3 : 8.

To be paid Quarterly.

*Bill of Fare for every Day in the Week.*

*Sunday*, Roast Beef and Pudding.

*Monday*, Leg Mutton, &c. and Roast Veal.

*Tuesday*, Corn'd Beef and Mutton Chops.

*Wednesday*, Pease Porridge, and Beef Steaks.

*Thursday*, Corn'd Beef, &c. and Mutton Pye.

*Friday*, Leg Mutton and Soop.

*Saturday*, Fish, fresh and salt, in their Season.

Breakfast ; Coffee or Tea, and Bread and Butter.

Supper ; Bread, Butter, and Cheese, or Milk, or the  
Remainder of Dinner.

*Settled by the Governors of the College, and ordered  
to be published.*

I have no time to dwell on these interesting details, although I am well aware of their importance.

“ The Business of the Kitchen’s great,  
For it is fit that Men should eat,  
Nor was it there denied.”

I cannot refrain, however, from noting the fact that Saturday (not Friday) was the fish-day—and I have a



shrewd suspicion that salt codfish was never out of season, and that fish-balls and perhaps baked beans may have been a frequent addition to the Sunday breakfast. It should not be forgotten, that the first President of the College was not only a great philosopher, but also a Connecticut Yankee!

On the whole, it is indeed, a notable and historic bill of fare. We know who got it up—the Rector of Trinity Church and his two assistant ministers, one already an Oxford Doctor of Divinity, and the other two soon to be decorated with the same lofty title. The only layman on the committee was Mr. John Livingston, one of a very numerous as well as eminent family, whose history and special qualifications for this duty I have not studied out, because in the face of the three clergymen, he could have had little to say.

No doubt a due regard to economy, as well as wholesome food, was observed in these provisions; and a similar policy was continued for many years. After the college had acquired its new name, the Regents were “attentive to render the course of education as cheap in this college as it was in any other.” And with that view, they engaged a Steward to board the students, at the rate of One Dollar and a Half per week! I regret that I am unable to furnish the *menu* of this later period.

The “woman question,” with respect to which the oldest and most conservative colleges in America have been taking very long strides of late, became a subject of attention, if not solicitude, at an early date, in the College of the Province of New York. The second President was a young man and a bachelor, and the Governors anticipated his appointment to that high office, by making the following singular order, on the 1st of March, 1763:

“*Resolved*, that no Woman, on any pretence whatever (except a Cook) be allowed to reside within the College for the future, and that those who are now there be removed as soon as conveniently may be.”

At the same meeting in which this very conservative resolution was adopted, the existence of a library was officially recognized, by the appointment of the first Librarian—Robert Harpur, with the modest salary of £10 per annum. That library has witnessed strange vicissitudes under his numerous successors—culminating at last in that “round and top of sovereignty” assumed by the present “school of library economy,” in which its administration is conducted and illustrated by a “chief librarian, four librarians of departments, and twenty assistants,” mostly females, at the yearly expense of many thousands of dollars.

The college was hardly less fortunate in its second President—who presented a strong contrast to his predecessor in many other respects besides age. Myles Cooper was born in England, in 1737. Educated at first in one of the great public schools, he afterwards went to Oxford, where he took his Master’s degree April 16th, 1760, and was soon after chosen to a Fellowship in Queen’s College. He was emphatically an Oxford man, in all his habits, opinions and tastes,—his politics, religion, learning and literature. In 1761, he published at Oxford a volume of miscellaneous poetry, mostly written several years before, the result, as he said himself, of “an irresistible itch of versifying and an unaccountable desire of appearing in the capacity of an author.” It is impossible to find or make a better critical estimate of the work and its author, than that of our late honored associate, Mr. Verplanck.

“ This collection consists of occasional poems, grave and gay pastorals, imitations and translations from the classics, and versifications of select passages of Ossian. It does not appear to me to bear any very strong marks of original poetic genius. It contains no deep views of sentiment or character, nor any strong paintings of external nature. The author, like many other young scholars, seems to have mistaken taste for talent, and a lively perception of the graces of classical composition for the warmth of a poetical fancy. He was by no means blind to the wild and artless beauties of uncultivated nature, yet he recognized them more from comparison with those poetical images with which he had stored his memory, than from the quick sensibility of his own mind. Hence it is, that his poems are filled with traditionary images, and common-place mythological allusions; his wit is too often borrowed from Martial, and his pastorals are faint reflections of the rural scenes of Virgil, Spencer and Pope—‘the shadow of a shade.’ As a pastoral and descriptive poet, he must accordingly be classed among the bards whom Crabbe has so happily described, as those who

“ The flattering dream prolong  
Mechanic echoes of the Mantuan song,  
From truth and nature, still content to stray,  
Where Virgil, not where fancy leads the way.”

“ Yet his taste is correct, his versification pleasing, his command of language extensive, and his expression select and choice. His preface is written with ease and sprightliness, and the whole collection denotes a mind capable of much higher things, in a different application of its powers. These poems, after enjoying their little

day of popularity, while they 'circulated in manuscript,' or were praised on their first appearance, by the author's friends, now rest undisturbed and almost forgotten."

His reputation as a scholar stood so high at Oxford, that in 1762, when Dr. Johnson, the President of our college, applied to his friend Archbishop Secker, to select from one of the English universities a person qualified to assist him in the course of instruction, and shortly to succeed him as President, that excellent, learned and judicious prelate, after much inquiry, recommended Mr. Cooper for that important station.

Having received priest's orders in the Church of England, he embarked at Portsmouth in the ship *Edward*, which after a long voyage came up to this city at ten o'clock on Saturday night, October 31, 1762. With several other vessels she had been under convoy of the *Scarborough*, 20 gunship—from Portsmouth, 24th August, *via* Madeira, which they left six weeks before the day of arrival here.

Mr. Cooper was immediately appointed Professor of Moral Philosophy and to assist the President not only in those departments of instruction which had been assigned to that officer, viz., Greek, Logic, Metaphysics and Ethics, but also in the government of the College.

The whole burden of administration soon devolved upon him, as Dr. Johnson resigned his office on the 1st March, 1763, and on the 12th April, as stated in the newspapers of the day, "the Rev<sup>d</sup> Mr. Myles Cooper, A.M., of Queen's College, a Gentleman recommended by his Grace the Archbishop of Canterbury, for his distinguished Learning, firm Attachment to our happy Constitution, Probity and amiable Character, was unanimously elected President of King's College in this city,

in the Room of the Rev. Doctor Johnson, who has resigned."

The youthful President (he was only twenty-six years of age) entered upon his duties with characteristic zeal and enthusiasm. He possessed personal qualities which commanded the esteem of men of more gravity than himself; and it is evident that his lively disposition was not indulged too far, from the uniform respect shown for him and his memory by his pupils and former associates. He was extremely witty and entertaining in conversation; and the Revolutionary satirist seems to have indicated one of the phases of his merry disposition in McFingal:

" And lo ! a cardinal's hat is spread  
O'er *punster* Cooper's reverend head."

Mr. Verplanck, who undoubtedly knew personally more than one of Dr. Cooper's old friends and pupils, and spoke therefore not without authority, says that his moral character was without any serious reproach, although grave men were occasionally offended by the freedom and conviviality of his social habits. I find a contemporary memorandum by one of these serious and sober social oracles of the day which records that Dr. Cooper was "an eloquent writer of sermons, but a poor preacher . . . of no apparent piety."

It is evident that Dr. Cooper applied himself with great activity to the promotion of the interests of the College; and one signal illustration of the esteem in which he was held at Oxford is to be found in the numerous gifts to the Library and other substantial expressions of interest from that quarter.

A society of gentlemen was formed here, too, who es-



tablished a fund to provide for a distribution of prizes—Medals and Books—in all the classes and studies. Two of these Silver Medals were publicly presented by the Literary Society to Benjamin Moore, afterwards a President of the College, and Gouverneur Morris, “the inspired penman of the Constitution,” both members of the class of 1768.

In 1771, Dr. Cooper went to England, charged with special interests of the College and the Church, in whose affairs and counsels he was conspicuous. He was absent nearly a year, returning in the latter part of Sept. 1772, when he was received with an enthusiastic ovation by the students as well as the authorities of the College.

Dr. Inglis, the President *pro tempore* during the absence of Dr. Cooper, describes the situation in what he calls “a long, historical letter” to a friend, from “King’s College, New York, Nov. 6, 1771,” in which he refers to his occupation in “the drawing up many papers from the Clergy and College, to go by Dr. Cooper; and lastly by moving to the College, where I am now fixed, and am to remain till Dr. Cooper returns.

“The care of the College has now devolved on me, & this, with the duties of the Parish, which I must still go through, will keep me very busy this Winter. It is a scene of Life quite new to me, which I enter upon, with much diffidence. Every motive of Duty & Honour demands a vigorous Exertion in it; and I sincerely pray that God may enable me to acquit myself as I ought.

\* \* \* \*

“Dr. Cooper goes Home extremely well recommended, not only by the Clergy, but by our worthy Governor [William Tryon], Sir William Johnson, and General Gage. He proposes to visit Ireland and Scotland be-



fore he returns, and to collect money in the former for the College, if possible, and has carried recommendatory letters for the purpose.

\* \* \* \*

“The Governors of the College have petitioned his Majesty for a Royal Charter to constitute this College an University, with the Establishment of two or more Professorships; and for a Remission of the Quit Rents on the Township, containing 25,000 Acres, lately granted to the Institution. If these Points can be gained, this Seminary will have an evident Superiority over all others on the Continent. The most effectual Steps have been also taken to bring the unhappy Lawsuit with Sir James Jay to a conclusion while Dr. Cooper is in England.”

Dr. Cooper came back to America at a time when the preliminary provincial contests had commenced which preceded the Revolution. He was at once found heartily on the side of the Government, and distinguished himself as a literary champion against the Whigs. His voice and pen were always ready; and his activity was conspicuous. His aggressive loyalty was rewarded by a corresponding unpopularity, growing at last into a threatening hostility, which culminated in a dangerous outbreak of the mob. He was aware of the risk he was incurring, when on the 10th of May, 1775, he wrote to his friend and pupil, Isaac Wilkins, the Westchester Farmer, respecting his plans—

“Whilst I stay in this country of confusion, which for the sake of the College, I am minded to do as long as I can with any degree of prudence.”

On that very night, he was aroused by a friendly messenger in advance of a midnight mob, from whose violence he had barely time to escape with his life. After a night of exposure and distress, he found a temporary

shelter with his friend Mr. Stuyvesant, until he could reach one of his Majesty's ships, then lying in the harbor—by which he left America forever—a few days later.

The midnight attack upon him was laid before the British public in highly finished colors, before many weeks had elapsed: and he undoubtedly found friends and employment at once to comfort his exile. He was chiefly in London or at Oxford for two or three years following. Thomas Hutchinson, with his daughter Peggy heard him preach at the Temple in March and June, 1776; in the following month Hutchinson and his fellow exile from Massachusetts, Judge Oliver, viewed the Colleges at Oxford, Dr. Cooper waiting upon them with great politeness; and on the 13th December of the same year, he preached a Fast Sermon before the authorities of the University at Oxford, which made a great sensation at the time.

He became rector of Sulhamsted-Abbots in Berkshire and of Cowley in Gloucester, two small livings of which the first was in the gift of the Lord Chancellor, the second in that of his own college at Oxford. His chief preferment, however, was that which made him the senior minister of the English Chapel at Edinburgh, in the latter part of 1777 or beginning of 1778, a position which he continued to occupy until his death, which occurred on the 20th of May, 1785.

I have extracts from his letters, written from Edinburgh, which show that he was contented. "I am as pleasantly situated here as I could wish to be"—although as late as the 26th February, 1779, he said, "unless a happy termination of American disputes should enable me to resume my old situation."

His death was very sudden—a letter from a young New Yorker, dated Edinburgh, May 30, 1785, says:

“Our good and worthy friend, Dr. Myles Cooper, *olim* President of King’s College, New York, of whom I wrote lately to you, is now no more. I accompanied him to his house about one o’clock last Friday, and presently afterwards I met him going to dinner; he asked very kindly about all his friends at New York: we then parted, and in about an hour afterwards he expired. This event he had long expected, and most patiently waited for.”

The following epitaph is said to have been found among his papers; and it is certainly characteristic of the man:

“ Here lies a priest, of English blood,  
Who, living, liked whate’er was good,  
Good company, good wine, good name,  
Yet never hunted after fame;  
But, as the first he still prefer’d,  
So here he chose to be inter’d,  
And, unobserved, from crowds withdrew  
To rest among a chosen few,  
In humble hopes, that sovereign love  
Will raise him to be blest above.”

About a mile east from Edinburgh, in a hollow plain, stands the ruinous church of Restalrig. It was founded by James III<sup>d</sup> in honour of the Trinity and the Virgin Mary, and was endowed by the two next succeeding Monarchs. James V. placed there a Dean, nine prebendaries, and two singing boys. But, at the reformation, the general assembly, in their wisdom, ordered it to be demolished, *as a monument of idolatry*. Notwithstanding this superstitious mandate of the general assembly, the remains of a beautiful Gothic window, in the east end of the church, and part of the walls, are yet

standing. The cemetery around it is used as a burying-place, principally by Englishmen, and those of the episcopal communion. In the middle of the churchyard, there is a spacious vaulted mausoleum, of a circular figure, with yew trees growing on its top, which was originally the family vault of Logan of Restalrig. It afterwards became the property of the Lords of Balmerino, and presently belongs to the Earl of Moray. In this vault, there are the remains of persons who have been interred there some hundred years ago, particularly those of 'Lady Jonet Ker, Lady Restalrig, quha departed this life 17th May, 1756.' *Arnot*: 256. Dr. Cooper was buried in the cemetery of this old church.

A few years later Dr. Nicholas Romaine, one of the interrupted students of the Revolutionary period, afterwards honorably connected with the administration of the college, revisited Edinburgh: twenty years after he had finished his medical studies in that city. He wrote thence to a friend in this city, September 20, 1800; a letter from which the following extract was taken:

"Our friend Dr. Cooper lies interred in a churchyard belonging to an old abbey, now in ruins, about two miles east from this city. I have visited his grave, which was covered with nettles—no monument marked where he lay. The place was pointed out to me by an old school-master, who kept the register of the funerals, and resided near the churchyard. The recollection of what the man was, compared to the scene which then presented itself, led to much mournful reflection. I have directed a small monument to be erected to his memory

" Ut infelici campo,  
Ubi Luctus regnat, et Pavor,  
Mortalibus non prorsus absit Solatium."

You will agree with me not only that this letter is creditable to the head and heart of the writer (himself now long gone into the silent land, whither his friend had preceded him) but that the authorities of the wealthy corporation of which Doctor Cooper was the second President should see to it that his distant and obscure place of rest is sought out and marked by a fitting and lasting establishment of the "small monument," which, it is to be hoped, may still indicate the spot.

Columbia's great professional schools of Medicine and Law, as well as Divinity, were not merely foreshadowed, but established, during this first period of the College history. The Additional Charter of 1755, wisely sought and granted to secure the solid support of the Dutch interest, provided for the establishment of a Divinity School, for the instruction of candidates for the Ministry, in the churches of the Reformed Protestant Dutch Church, conforming to the Doctrine, Discipline, and Worship established in the United Provinces, by the Synod of Dort—thus giving it place as one of the first (if not the first) of the theological seminaries in America.

As early as 1764, Dr. Samuel Clossy secured the co-operation of the authorities of the College in the institution of anatomical lectures, the beginning in fact of the first Medical School in New York, and second in America, duly established in King's College in 1767. Dr. Clossy had attained a high reputation in his profession, by the publication of a valuable volume on morbid anatomy in London in 1763. I have a curious memorandum respecting him by an intelligent and observing contemporary, which declares that he was "a great scholar, from Ireland—a very eccentric character, with every sense but common and worldly."



Until the year 1774, no public school or teaching of Law, in the modern sense, seems to have been thought of in America. The study of that profession had previously been almost entirely conducted in the offices of private attornies and counsellors. The first proposition to make it a matter of public instruction here was the foundation of a Professorship of Municipal Law in King's College, in April, 1774, by Governor William Tryon, who endowed it with the grant of an entire township of valuable land—several thousand acres, with the usual reservations to the government, which, by a formal release of the quit-rents by the crown, soon became merely nominal.

The endowment finally was lost to the College, with the other similar general gift, both townships being situated in the territory since known as the State of Vermont. The law department shared however in the early benefactions of the State of New York after the revival of the College, and in 1793, James Kent became its first and greatest, and for many years its only, Professor. He delivered his first lecture, introductory to the course, on the 17th November, 1794. That lecture and the dissertations, which he printed soon after, were the preliminary part of the course which he proposed; and to them undoubtedly is to be referred the origin of his grand Commentaries on American Law, which have been so familiar not only to the profession, but to all educated men during the greater part of the past century. Columbia College has a vested and indefeasible interest in the fame of Chancellor Kent; and it were well and worthily done, if one of her sons should give to the world that just account of his Life and Works, still wanting and so greatly to be desired.

I will detain you but a moment longer to recall in con-

clusion one or two memorable events in the history of the College, which occurred before the close of its first half-century.

In the third year after its reorganization under the new name of Columbia, and during the progress of renewed legislation by the State affecting all the colleges existing or proposed and the powers and duties of the Regents of the University respecting them—that body, which then controlled the administration of the college, gave a formal invitation to the State Legislature in both branches to attend the Commencement, which was celebrated on the 10th day of April, 1787. The invitation was accepted, although debates arose in the House of Assembly, in which Alexander Hamilton was conspicuous in its favor; and an adjournment of the morning session at 11 o'clock until 3 P.M. gave the members the "opportunity to attend the Commencement of the students in Columbia College agreeable to a request of the Regents of the University to the Legislature." I know of no parallel to this in the history of any other college, here or elsewhere.

The Commencement of 1789 was honored by the presence of President Washington and all the principal officers of the Government of the United States, which had been first set in motion a few days before in this city. No greater honor can be recorded in the annals of Columbia College—than this, that one of her high festivals was dignified by that great presence, and consecrated by the recollections and associations which belong to it in history!

The building in which that Commencement was celebrated—St. Paul's Church—still stands, New York's oldest (I had almost said only) surviving monument of the 18th century of any architectural and historical

value. Its consecration as one of the sanctuaries of the Christian Church has so far saved it from the ruthless invasion of the speculative spoiler, although the seething tides of common trade and daily traffic constantly ebb and flow around its sacred precincts. Grand old St. Paul's! Glorious old St. Paul's! Long may its venerable walls continue to shelter and preserve its precious memories and protect the sacred relics of former generations by which it is surrounded!

## APPENDIX.

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### I.—FRANCIS HARISON TO THE COMMON COUNCIL OF NEW YORK.

New York 31<sup>st</sup>. August 1732

Worthy Gent<sup>l</sup>.

As you have of late years given many remarkable instances of your provident care for the good and welfare of this City, whereby the revenue thereof is already considerably augmented, y<sup>e</sup> poor well provided for, its inhabitants in a great measure secur'd from the danger of fire and night robbers, and your publick buildings beautified and enlarg'd, I hope I shall not trespass on your time if I now use my best, though humble endeavours to prevail upon you, to think of an affair which is of the greatest consequence to us, and our posterity ; I mean a publick support for the encouragement of a learned Master in the instruction of youth, and advancement of learning amongst us, I am sure we are all sensible under what disadvantages we labour while we want one, and if I did not well know that we have now a fair opportunity of retrieving our past losses in matters of this nature, I should not presume to offer my thoughts in a manner which may seem officious or presumptuous, but does in reality proceed from that esteem and gratitude which I bear towards a body of Gentlemen, from whom I have long receiv'd the greatest civility.

Gent<sup>l</sup>. Mr. Malcolm who now teaches in this City was eminent in his own country (where literature is in the highest esteem and reputation) for all those accomplishments which fit and form a Gentleman for the education & instruction of others, and of this he has given signal proofs here already wherever his instruction & tuition have met with a suitable genius, and that necessary application which is almost the only requisite in this our happy climate, where that very excellent judge of these things is often heard to say that the Capacity & natural parts of our youth are equal to, if they doe not exceed those of our mother country, and

to these advantages we have at this juncture the additional happiness of seeing a most polite Gent<sup>l</sup> at the head of the Administration, who in the education of his own sons, and many more shineing & distinguishing instances sets the best precedent and example before us ; a board of Council who have often express'd their good will to such an institution, and an house of Representatives whose constant beneficence and good intentions to their constituents leave us no room to doubt, but that upon your application they will admit of a bill to be brought in for the due encouragement, advancement, and necessary support of learning and good manners, which will be a lasting honor to their names and a perpetual benefit to succeeding generations.—

You have lately received a generous present of Books from y<sup>e</sup> Society, sufficient at least to lay a noble foundation for a publick Library ; but these books and their contents will be for ever prisoners unless you are pleased to give your children a key to the Learned Languages, the expence of sending our Sons to Europe in search of knowledge is too heavy, but this expence may be saved by the cultivation of letters and our Youth may be soon acquainted with the old world without y<sup>e</sup> charge or hazard of stirring one foot from this our new one ; and the antiquity of Greece and Rome would soon afford them a much more agreeable entertainment than a Billiard table, Musick, Sculpture, and painting would soon become the amusement of their leisure hours, which are allowable to unbend the mind after severer study's, and we can all know and feel how amiable, how endearing that youth is to Parents, friends and acquaintance who employs his vacant minutes in this innocent improveing manner.

Gent<sup>l</sup> if the indisposition of my family had not forc'd me away too suddenly, I would have endeavoured in more proper terms to have become an humble Suitor to you in person upon this occasion, and not have presum'd to trouble you thus by letter, which will I hope Nevertheless have no other construction than that I am ambitious of approving myself

Worthy Gent<sup>l</sup> Your Worships most obedient most faithfull & most humble servant

FRA : HARISON.

To The worshipfull the Mayor Aldermen & Assistants of the City of New York in Common Council convened.



II.—LETTER OF CADWALLADER COLDEN TO MR. HEZEKIAH WATKINS, MISSIONARY AT NEW WINDSOR.

[From MSS. of the Soc. for Propagating the Gospel in Foreign Parts—Letter Book Vol 9. Bearcroft.]

Coldengham, Dec<sup>r</sup> 12, 1748.

REVEREND SIR,

Since you think it may be of service that I give my opinion of what may conduce in this part of the country towards promoting the true principles of the Christian Religion & Christian Knowledge I shall very chearfully contribute everything that may be expected of me for that purpose & you have my leave if you think proper to lay my sentiments before the Hon<sup>ble</sup> Societies which are established in England for those ends.

The part of the Country where your Mission is fixed is nearly midway between the two principal cities in this Province viz<sup>t</sup>. New York & Albany & upon Hudson's River by which the transportation of all Goods and indeed all Travelling between those places is generally made. This intercourse is not only considerable by the largeness of those two places & of the present Settlements round them but more especially that by the same Passage all the Trade to the vast Inland Countries now possessed by numerous Indian Nations is carried. So that this River must continually grow more & more considerable by the great intercourse of Trade & people which must continually increase as the Christian settlements do.

Notwithstanding of the advantages in situation which this part of the country has it is more thinly inhabited & by a poorer & more ignorant set of people than any other parts of this Province. This has been occasioned by several incidents in the affairs of this Government & by an abuse in the method of granting Lands which I think of no use to my present purpose to mention particularly. The Inhabitants are made up of various Nations and Religious Sects, of English, Irish, Dutch, Germans & French. They are no ways united among themselves & for this reason as well as their poverty none of the several sects have been able to give sufficient encouragement to any Ministers of their own denomination to reside among them—as the Inhabitants however

are daily increasing both in numbers and wealth some one of the sects will at least gain a prevailancy over the others & which if it should take a wrong turn to the prejudice of the Established Religion will be more difficulty remedied afterwards than it may now be prevented—Or if this part of the country should remain in the divided & anarchical state in which it now is all notions of Religion & even of Morality may be lost among the Inhabitants.

For these reasons I think no part of North America deserves more the attention of the Societies for Propagating the Gospel in Foreign parts & of Christian Knowledge than this does, because none want the assistance of those Societies more than this by their being less able to give the necessary incouragement to Pastors to reside among them & there is no place where truly faithful & zealous Pastors may be of more use not only to the poor people who much want them but from the general good effect that the Success such Pastors may have upon all Neighbouring parts as this part is nearly situated in the center of this Province & upon the Road of so general an intercourse between the most distant Inland parts of North America & there is no Mission nearer than 60 Miles on one side & none on the other.

Upon this occasion I hope these Honorable Societies will not take it amiss that I observe that their charitable assistance in some instances is not so carefully applied as the design of their institution seems to require for example They allow £50 a year to an assistant to the Rector of the Church of the city of New York under the name of a Catechist for the Negroes—Now if the Riches of the English Corporation of that city be considered the large sums they have expended in adorning their church by which it may vie with any Parish Church in England and their giving a very considerable sallery to an Organist I think it will not be easy to reconcile with the design of those Societies to allow £50 a year to an assistant to the Rector there & only £30 to the Missionary in this part of the country who preaches in course at three distant places of this country & to whom his hearers are not in a capacity to give him a sufficient incouragement for his subsistence & are in no capacity to build proper churches & a house for their Pastor. I must hope upon these things being properly represented to the Society & the pains you have taken in your mission under numerous discouragements they will augment your Sallery to what they usually allow other

Missionary's. This there is the more reason to expect when it may be done without any increase of charge but by retrenching an expences which upon proper enquiry they'l find is no way necessary. As I have observed in the case of an Assistant to the Rector of New York & perhaps a like may be discovered as to the Missionaries in all the principal Towns in the Neighbouring Provinces & in other places.

As nothing contributes so much to the establishment of true Religion as Knowledge & on the contrary Superstition Fanaticism & Irreligion can only prevail among Ignorant People nothing seems to me more to deserve the attention of those Hoñble Societies in Great Brittain than the establishment of Publick Seminaries of Learning in the Brittish Plantations & yet I think nothing has been more neglected by them in these parts. It is true there is a Publick Colledge in the Massachusetts Bay Government & another in Connecticut but as these were established by the Independants they are under all the restrictions & prejudices which arise from the narrow principles of men bigotted to those of Sects & none of their Masters have gained any reputation in any one branch of Learning. There is a Colledge which I suppose to be on a better foundation in Virginia, for what reason that has in no shape distinguished itself I know not, but the unhealthiness of the climate must discourage all others except the Inhabitants from sending their children thither.

Tho' the Province of New York abounds certainly more in riches than any other of the Northern Colonies yet there has been less care to propagate Knowledge or Learning in it than anywhere else. The only principle of Life propagated among the young People is to get Money & Men are only esteem'd according to what they are worth, that is the Money they are possessed of. For this reason it is I believe that the Inhabitants of this Province have gained no reputation among their Neighbours as to Morality—and I am afraid that there is so much truth in this that not only Religion will be in danger from the course of Life which too much prevails among the young People but the Civil Government likewise. This has occasion'd some who intertain thoughts for the benefit of posterity to think of erecting a Colledge in this Country. But the Assembly of this Province from the low method of thinking which prevails among the Members could never be induced to give any proper incouragement for this purpose. They

have only been persuaded to pass two acts at different times for a Public Lottery by which a Fund is laid in of about £4000 to be applied after this for erecting a College in such manner as shall be directed by some future act of Assembly.

If one may be allowed to judge from what has been done in such like public occasions the selfish views of some leading men of the Assembly and the narrow thoughts of all of them may . . . too much prevail in any establishment or regulations which shall be made by them towards erecting a Colledge for Learning which may exceedingly prejudice the advancement of Learning or make the whole design abortive. It seems therefore to me that it well deserves the attention of the Societies for propagating the Gospel and Christian Knowledge in Foreign parts to have some attention to the erecting a Seminary for Learning in this flourishing colony and that it be put upon a proper Foundation.

For this purpose may it not be proper for them to apply to His Majesty to have an Instruction sent to his Governor of New York and [not] to give his assent to any act of Assembly for erecting a Colledge in this Province till the whole scheme on which it is to be founded shall be laid before His Majesty & receive his approbation & be subjected to such alterations as his Majesty by the advice of his Privy Councill shall think proper—promising at the same time that if ye Colledge or other Seminary of Learning be erected with His Majesty's approbation they may hope for his Incouragement & protection & likewise of incouragement by contributions from these Publick Societies and other public spirited persons in great Brittain that may be-desirous to contribute to so usefull a work.

The Province of New York seems to be on several accounts the most proper for a Colledge of any of the Northern Colonies for

1<sup>st</sup> It is the richest & its Inhabitants most capable of giving proper incouragement for the Education of their Youth.

2<sup>dly</sup> By its being immediately under the Government of the Crown & and the adjoining Governments being either Charter or Propriety Governments good policy seems to direct that it is more proper to trust the Education of Youth to such a Government than to others more Independent of the Crown &

3<sup>dly</sup> The Healthiness of the Climate is another inducement as



thereby the Neighbouring Colonies may be the more willing to send their children for Education there as it is likewise nearly in the center of the Northern Colonies.

After having said so much in general I shall presume to give some information & my opinion on one particular which I think may be of use to the purposes I have had in view.

There is a Tract of 500 acres of Land scituate upon Hudson's River & within the bounds of your mission at a place called Newburgh which was formerly granted for the use of a Lutheran Minister but by that minister's dying & all the Lutherans who lived there removing into other & distant parts it is now become useless for the purposes for which it was designed. The present Proprietors of the Land adjoining who purchased of these Lutherans think that they now have the right to convert that Land to any pious use the most conformable to the first intention of the Grant. And for that reason have now applied it towards the encouragement of the Society's Missionary in these parts. But some Lutherans who live at a distance & who have no right in the Patent or Lands with which this Tract of 500 acres of Land now granted pretend to disturb the members of the Church of England in their peaceable possession & give out their interest with the present Royall Family as the foundation on which they build their claims and by which they would discourage the present possessors of the Church of England in the use to which it is converted—yet there is only one Lutheran Congregation within 30 miles of this place and the others are at least 60 from it.

Now as this 500 acres is situated on Hudson's River and at a place to which any Vessel that can come from Sea to New York may go and near the center of the Province in the most healthy part of the Province. No place seems more convenient for a Colledge. It is accompanied with this advantage that this Land can be obtained without any charge of purchase & such a quantity cannot be obtained anywhere else than can be Convenient for such purpose. It is sufficient both for a Glebe and Dwelling House for the Missionary or Minister and for all that may be necessary for the conveniences & use of a School or Colledge.

Considering that the beneficial & pious uses to which this Land may be converted I think the Societies cannot be unwilling to be informed of the state of these Lands viz: while the L<sup>d</sup> Lovelace was Governor of this Province about 1707 or 8 a number of Ger-



man Families came over to this Province with the Queen's Letter to the Governor to give them suitable encouragements for their settling—On which the Governor ordered a Tract of Land to be laid out for them, and this tract of 500 Acres scituate in the Middle of it to be laid out for a Lutheran Church of which these Lutherans declared themselves to be members & brought a minister along with them.

Only nine Families with their Minister settled in this part of the country and so large a Tract as 500 acres for the use of so small a Congregation as nine Families being no way proportioned the issuing (it is supposed) of the Grant was delayed till it was seen whether any more would settle. In this state it continued till the year 1719 when the President of the Council in the absence of the Governor granted by Letters Patent under the Seal of the Province these Nine Families including their Minister all the Land that had been laid out for them being 2190 acres together with this 500 acres for the use of their Church.

Soon after they had obtained this Grant every one of these Germans sold their right to others and removed into distant parts of the country and now at present it is possessed by his Majesty's English subjects—nor is there one Master of a Family of the Lutheran persuasion living upon that Tract granted to those nine German Families nor any of that persuasion so far as I know nearer than twelve or fifteen miles of that place nor any congregation of Lutherans nearer than thirty miles.

After these Lands had remained about Twentyfive years without any Lutheran Congregation or Minister the present possessors and Proprietors & Inhabitants of the said Tract signed a Paper signifying their desire to have these 500 acres converted to the use of the English Church & for the advancement of Learning and Lawyers were consulted in what manner the use of these 500 acres might be legally converted to the uses which the present Proprietors desire—But by reason of the war and publick dissensions in this Government nothing has as yet been done in a legal method.

While these things were advising a Lutheran Minister living at Thirty miles from these Lands together with two or three persons who live fifteen miles from thence came and endeavoured to take possession of a small church which the Inhabitants had lately finished and enclosed on the said 500 acres but being prevented

in their designs by the owners of that Tract they gave out that they will make use of some Friends they have at His Majesty's court.

These facts I believe to be true on the best information I can obtain but that the Society may have all the information necessary it may be proper for you to transmit a copy of the Letters Patent by which the said 500 Acres are Granted and a copy of the Paper signed by the present Proprietors.

If upon advising with Council learned in the Law upon the said Letters Patent and the facts which I have set forth and that the said Tract has not for so many years been applied to the use for which it is designed nor cannot now be properly applied. And that no Trustees have been chosen in pursuance of those Letters Patent since the Germans left that place, It shall appear to them that the use can and ought justly be altered I am of opinion that it may be of great benefit to the promoting of Religion and Learning in this Province that His Majesty shall be advised to send Instructions to his Governor for that Purpose with particular directions how to proceed therein.

This is all that I think necessary to say on the matters on which you desired my sentiments at least so far as at present occurs to my Memory.

I am, sir, Your very humble Servant,

CADWALLADER COLDEN.

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### III.—ORIGINAL PROSPECTUS OF COLUMBIA COLLEGE.

[From the New York Gazette : or Weekly Post Boy, June 3. 1754. No. 592.]

May 31. 1754.

#### ADVERTISEMENT.

To such Parents as have now (or expect to have) Children prepared to be educated in the College of NEW YORK.

1. As the Gentlemen who are appointed by the Assembly, to be Trustees of the intended Seminary or Collège of *New York*, have

thought fit to appoint me to take the Charge of it, and have concluded to set up a Course of Tuition in the learned Languages, and in the liberal Arts and Sciences : They have judged it advisable, that I should publish this *Advertisement*, to inform such as have Children ready for a College Education that it is proposed to begin Tuition upon the first Day of *July* next, at the *Vestry Room* in the new *School-House*, adjoining to *Trinity Church* in *New York*, which the Gentlemen of the Vestry are so good as to favour them with the Use of it in the Interim, till a convenient Place may be built.

II. The lowest Qualifications they have judged requisite, in order to Admission into the said College, are as follow, *viz.* That they be able to read well, and write a good legible Hand ; and that they be well versed in the Five first Rules in *Arithmetic*, i.e. as far as *Division* and *Reduction* ; and as to *Latin* and *Greek*, That they have a good Knowledge in the *Grammars*, and be able to make grammatical *Latin*, and both in construing and parsing, to give a good Account of two or three of the first select Orations of *Tully*, and of the first Books of *Virgil's Æneid*, and some of the first Chapters of the *Gospel of St. John*, in *Greek*. In these Books therefore they may expect to be examined ; but higher Qualifications must hereafter be expected : and if there be any of the higher Classes in any College, or under private Instruction, that incline to come hither, they may expect Admission to proportionably higher Classes here.

III. And that People may be the better satisfied in sending their Children for Education to this College, it is to be understood, that as to Religion, there is no Intention to impose on the Scholars, the peculiar Tenets of any particular Sect of Christians ; but to inculcate upon their tender Minds, the great Principles of Christianity and Morality, in which true Christians of each Denomination are generally agreed. And as to the daily Worship in the College Morning and Evening, it is proposed that it should, ordinarily, consist of such a Collection of Lessons, Prayers and Praises of the Liturgy of the Church, as are, for the most Part, taken out of the Holy Scriptures, and such as are agreed on by the Trustees, to be in the best Manner expressive of our common Christianity ; and, as to any peculiar Tenets, everyone is left to judge freely for himself, and to be required only to attend constantly at such Places of Worship, on the

Lord's Day, as their Parents or Guardians shall think fit to order or permit.

iv. The chief Thing that is aimed at in this College is, to teach and engage the Children to *know God in Jesus Christ*, and to love and serve him, in all *Sobriety, Godliness, and Righteousness* of Life, with a *perfect Heart, and a willing Mind*; and to train them up in all virtuous Habits, and all such useful Knowledge as may render them creditable to their Families and Friends, Ornaments to their Country and useful to the public Weal in their Generations. To which good Purposes, it is earnestly desired, that their Parents, Guardians and Masters, would train them up from their Cradles, under strict Government, and in all Seriousness, Virtue and Industry, that they may be qualified to make orderly and tractable Members of this Society;—and, above all, that in order hereunto, they be very careful themselves, to set them good Examples of true Piety and Virtue in their own Conduct. For as Examples have a very powerful Influence over young Minds, and especially those of their Parents, in vain are they solicitous for a good Education for their Children, if they themselves set before them Examples of Impiety and Profanness, or of any sort of Vice whatsoever.

v. And, *lastly*, a serious, *virtuous, and industrious* Course of Life, being first provided for, it is further the Design of this College, to instruct and perfect the Youth in the Learned Languages, and in the Arts of *reasoning* exactly, of *writing* correctly, and *speaking* eloquently; and in the Arts of *numbering* and *measuring*; of *Surveying* and *Navigation*, of *Geography* and *History*, of *Husbandry, Commerce* and *Government*, and in the Knowledge of *all Nature* in the *Heavens* above us, and in the *Air, Water, and Earth* around us, and the various kinds of *Meteors, Stones, Mines, and Minerals, Plants and Animals*, and of every Thing *useful* for the Comfort, the Convenience and Elegance of Life, in the chief *Manufactures* relating to any of these Things: And, finally, to lead them from the Study of Nature to the Knowledge of themselves, and of the God of Nature, and their Duty to him, themselves, and one another, and every Thing that can contribute to their true Happiness, both here and hereafter.

Thus much, *Gentlemen*, it was thought proper to advertise you of, concerning the Nature and Design of this College: And I pray God, it may be attended with all the Success you can wish,

for the best Good of the rising Generations ; to which, (while I continue here) I shall willingly contribute my Endeavours to the Utmost of my Power,

Who am, Gentlemen, Your real Friend And most humble  
Servant

SAMUEL JOHNSON.

N. B. The Charge of the Tuition is established by the Trustees to be only 25s. for each Quarter.

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[From the N. Y. Gazette, July 1. 1754. No. 596.].

THIS is to acquaint whom it may concern that I shall attend at the Vestry Room in the School-House, near the English Church, on Tuesdays and Thursdays every week, between the Hours of Nine and Twelve, to examine such as offer themselves to be admitted into the College.

SAMUEL JOHNSON.



Collegium Regale Novi Eboraci

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THE  
ORIGIN AND EARLY HISTORY  
OF  
COLUMBIA COLLEGE

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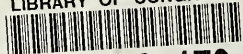
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